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A PREPARATORY SHEET, occaſioned b the Author's being ask'd at Sea, *SHALL ALL that have never heard of JESUS CHRIST, be* ETERNALLY DAMNED?

ETERNALLY *DAMNED*, are words, that he to whom they were propounded, in remote Parts, hath ever ſince been ſo diſſatisfied about, that he is thence moved to take in hand ſo grand an Enquiry, [as, *Whether* DAMNATION, *or the Torment of the Damned or of Hell it ſelf, ſhall be ſo eternal, as never to have any End? or Whether that Damnation ſhall be only Eviternal and have an End, after the Duration of a certain Number of limited Ages, ſuppoſe a thouſand thouſand Years, or longer?*

And the beſt Expedient that is known in this controverted Caſe, may be (after ſolemn ſeeking the LORD about it) a diligent conſulting with, and a diligent conſidering the holy Scriptures of Truth, by the teaching of the holy Spirit, according to the proper ſignificacy of the Words and Expreſſions, of the *Hebrew* in the old, and in the *Greek* of the New Teſtament.

Not to inſiſt now on *Catacrima*, *Crima*, *Criſis*, or *Apoleia*, which three latter Words are ſometimes tranſlated *Judgment*, and ſometimes *Damnation*, we may here only take notice, that the word Engliſhed *Damnation*, ſo far as doth concern the preſent Queſtion, and is commonly intended by Tranſlators and Annotators, is that which doth denote a *Judicial*, both ſentencing of guilty Tranſgreſſors (ſuch as live and dy in unpardoned Sin) unto, and alſo the executing upon them the deſerved Deſtruction, or Torment in *Hell*, commonly accounted *Eternal*.

This *Damnation* hath many Expreſſions both in Hebrew and Greek Scripture whereby it is ſet out, which diſtinctly to examine, and much to enlarge upon, is not here my preſent Purpoſe, who would at preſent confine my *now firſt offer* Apprehenſions, within one Sheet, reſerving the reſt to another Diſcourſe, if Call, and alſo Encourragement (as needed) be given hereunto.

The Word, and meaning of the word, *Eternal*, is that, which in this ſhort Paper my Thoughts and Meditations are more taken up about, and confined unto. As for the common Acceptation of it, relating to *Damnation*, or the Torment of the Damned in *Hell*, or in the Lake of Fire, which is the ſecond Death, as if it ſhould never have an end, and as if it did ſignify ſuch a Perpetuity as is endl

is now diſſatisfying me, gives me an occaſion and motive at the preſent to ſearch ery diligently, Whether in thoſe Scriptures, where it is moſt ordinarily uſed, it oth not, in the intendment of the holy Spirit, hold forth rather Eviternity, or ge-wiſe, if I may ſo ſpeak, or a Plurality of Ages, in the ſpace of the different urations of the old firſt Creation, and new ſecond Creation, in Correſpondency ith the Generations of both, and the like; all which, after a definite Continuance, f a certain Number of limited Ages, ſhall have an End put to it. And this, in his inquiring Age, is mainly the Subject-matter queried here.

Let me therefore, as one, who is made, both ſerious in this Enquiry, and wiling either to receive or give Satisfaction, as the LORD ſhall graciouſly ſend forth is Light and Truth, with more cleerneſs, not at all to favour any the leaſt Sin, much leſs thoſe exceeding odious intollerable Sins of Atheiſm, and Infidelity, in ny preſent Diſobedience againſt Chriſt and his Goſpel, much leſs for any Curioſity, mere Scepticiſms or Contentiouſneſs, but with a quite contrary Deſign of Practical mprovement thereof, for the promoting of the great Ends of that which is true nd ſound Chriſtianity, and good and pure Religion, with that now ſeaſonable Love, that now waxeth cold, if I may meet with any winning Invitations, Let me, I ſay, for Intents and Purpoſes thus approved, be allowed the modeſt Liberty, of a tractable Diſciple of Jeſus Chriſt, to argue for an *Eviternity of Damnation only*, till I can be farther convinced of the contrary, by any better inſtructed faithful Friend, under Chriſt, who may be otherwiſe helpful to me herein. This Eviternity only I thus argue for.

Arg. 1. From the Significancy of *Gnolam*, and *Gnolamim* in the Hebrew, and of *Aiœn*, *Aiœnes*, and *Aiœnios* in the Greek, as they relate to mere Creatures.

1. *Gnolam* and *Gnolamim*, *a parte ante*, or in what foregoes, do in divers Scriptures denote the foregoing Ages and Generations; hence the Latine *Olim*, from *Gnolam*, where it is taken, of paſt time; ſo *Deut.*32.7. *Remember the days of Gnolam*, (*ſeculi*, i. e *olim*, *præteritorum*) of old, conſider the Years of Generation and Generation, of the Age paſt, *Pſal* 77. 5, 11. & 119.52. *Iſa.* 46.9. ſo *Joſhua* 24. 2. in paſſing over the River your Fathers have dwelt *Megnolam a ſeculo*, i. e. *olim*, from of old, *Eccleſ.*1.10. that hath already been *Begnolamim*, *aliquot retro Seculis*, in ſome Ages paſt.

2. Alſo *a parte poſt*, in what *Gnolam* and *Gnolamim* are conſequent towards, and wherein they have reſpect to a future Duration, *Gen.* 17.7. a Covenant *Gnolam* of the Age, where it doth reſpect *Abrahams Seed* in their future Generations, and ver. 8, about their Poſſeſſions (where it is not everlaſting, but *Gnolam*, of the Age, *Exod.* 21.6. He ſhall ſerve thee *Legnolam in Seculum*, not *for ever*, but unto the Age, i. e. unto the Years of *Jubile*.

3. Sometimes it takes in both, *a parte ante*, and reſpects Duration paſt, and *a parte poſt* too, and reſpects Duration to come, as *Pſal.* 145. 13. Where Chriſt's Kingdom is ſaid to be a Kingdom *Col-Gnolamim*, *omnium Seculorum*, of all or every of the Ages, his Dominations *in all Generation and Generations*, Iſa. 45. 17. a Salvation (not everlaſting.) but *Gnolamim* of the Ages; and ye ſhall not be aſhamed,

~~Words~~ *Heb.* 1. 2. that Christ made the Ages, *fecit secula*, or that the Father [illegible] the Ages by Christ. Hence the *Rabbins* speak, amongst their Traditions, of a thr[illegible] fold *Gnolamim*, the upper, middle, and lower *Gnolam*, all whith three *Gnolami*[illegible] they apply, to the Worlds created in time, and may be understood of the Ages [illegible] the World, as made in their course of Duration, and the Forms thereof, by Chri[illegible] Jesus, 1 *Tim.* 1. 17. Christ may be there called the King~~dom~~ *tων Aiωνων*, of th[illegible] Ages, but what refers to *Aiων* may fall in under the next Particular, where,

4. More particularly of the Greek *Aiων*, *Aiωnes*, and *Aiωnios*, and Arguments, o[illegible] Reasons, why they in Scripture mostly, or therein most ordinarily and usually sig[illegible] nifie not Eternity, but rather Eviternity, or Age-wise. The Reasons hereo[illegible] follow.

1. Because these Words are used in Scripture not to express God's absolut[illegible] Eternity, such as 1 *Tim.* 6. 16. but even in relation to us his Decree is but (*Gr.* *tων Aiωνων*, Eph. 3. 11. that is, of the Ages, and not eternal as to y word in this p[illegible]

2. Because as here the Predetermination of the Ages is made in Christ so (no[illegible] the *Cosms* or *Worlds*,) but *Aiωnes*, or *the Ages* are made by Christ, *Heb.* 1. 2. an[illegible] as these Texts are of Ages past, or *a parte ante*, so is also *Col.* 1. 26. where *Aiωne*[illegible] also thus signifies, and is englished, the Ages.

3. Because *Aiωnios* also being made an Epithite to *Chronos* plurally, *Rom.* 16. 25 2 *Tim.* 1. 9. *Tit.* 1. 2. is yet more evidently made not to signify, *a parte ante*, an[illegible] other than what is temporal, for so it is also used with a Greek *pro*, i. e. *before*.

4. Because *as* it is an Epithete to *Cronos*, *time* plu. of which *Cronos* the Angel swear[illegible] that it shall be no more, *Rev.* 10. 6, 7. so *a parte post*, it also can't ever signi[illegible] eternal, because made an Epithete to hope, *Tit.* 1. 2. beginning, which shall fail an[illegible] cease, as 1 *Cor.* 13. 13. so that the Ages and Generations coupled together, *Col.* 1. 26 seem much of the same Duration; Christ in the Original being called *the Father o[illegible] the Age*, Isa. 9. 6. and as *Aiων* plurally is used according to the Greek, in *Jude* 25 with an *all*, so are *Generations* also used with an *all*, *Eph.* 3. 21. where, accordin[illegible] to the Greek, it is word for word, *Unto all the Generations of the Age of the Age*[illegible] Thus will not Christ's last of Generations be the last of his Ages?

5. Because this *a parte post*, what the Translators englished *the end of the World*, o[illegible] *the ends of the World*, Mat. 13. 29, 40. ch. 24. 3. ch. 28. v. 20. Heb. 9. 26. 1 Co[illegible] 10. 11. it is only *Aiων*, whether singularly or plurally.

6. Because *Gnolam* and *Aiων* would be plainly cleared, to signify not that which [illegible] *eternal* or *endless*, but age-wise, were they not so much concealed, when Englishe[illegible] of old, for ever, from the beginning, from the beginning of the World, for ever more, *for ever and ever*, and with a Negative, *never*, *World*, both singularly an[illegible] plurally, and so used plurally is *Aiων* also englished *World*, ~~*Course*~~, *World witho*[illegible] *end*, and the like.

Arg. 2. I argue Damnation not to be ~~only~~ Eternal, but Age-wise, from the ver[illegible] nature and being of God himself, and of his glorious Excellencies, and singul[illegible] Attributes, and from God the Father his chusing, appointing, and covenanti[illegible]

...ath, finally to ſave all Men, and conſequently the whole World, when
...ſhall become a Propitiation for the Sins of the whole World, 2 *Joh.*2.2. with
...3. 17. And thus according to my Underſtanding, the ſaid Excellencies and At-
...butes ſeem beſt-reconciled this way, and thus do they offer matter of ſweeteſt
...editation to all Mankind, God in Chriſt being *Philanthrωpos*, *Tit.* 3.4. *Prov.* 8.31.
well as *Theanthrωpos*, God-man, or *Emanuel*, God with us.

But how many hard Thoughts have riſen in the Minds of many, yea of ſome
...aring God, about the common Opinion, *that by far the moſt ſhall everlaſtingly be*
...*mented, for a ſhort whiles temporary ſinning?* and how many have been vexed and
...rplexed in their Minds and Spirits, with that dreadful and amazing Queſtion,
Whether it be better or more eligible for rational Creatures, not to have any being at
..., *and to be utterly annihilated, rather than to be endleſly miſerable, and to be tormented*
r ever in Hell?

And let it be further minded, notwithſtanding God's juſt Judgment upon *and a-*
inſt fallen Angels, yet he hath given them much Relaxation, and Liberty for thou-
...nds of Years, here in this World, *Gen.*3.15. with *Mat.*12 43,44,45. *Mat.*8.30,31.
...*k.* 8. 30, 31. Whereas God is gracious, long ſuffering and great in Goodneſs;
...d how doth he teſtify it, *Act.* 14. 17. and how exemplarily doth he reach out
...d extend Good to all, *Mat.* 5.45. thereby to encourage us to love our very
...emies! For thus his tender Mercies are over all his Works, *and all his Works*
ll praiſe him, Pſal. 145. 8,9,10. and his Mercy triumpheth over Judgment, *Jam.*
13. *Pſal.* 103. 8, 9, 10. and therefore he judgeth no Man, but hath committed
Judgment to the Son, *Joh.* 5.22. But this may appear farther under the next
...rgument.

Arg. 3. I argue from Chriſt's two natuures in one Subſiſtence, and conſequently
...m his Office of Mediatorſhip, or Prieſt, Prophet, and King, and accordingly
...m his two States, both of Humiliation and Exaltation; There being Scriptures
...y expreſs concerning his dying for all actually, as *Joh.* 3.16,17.. 2 *Cor.*5.14,15.
Tim. 2.4,5,6. *Heb.* 2.9,10. *Pſal.* 6.8, 10. he being the Head of every Man, 1 *Cor.*
...3. and this being plainly ſpoken of the Son, of his being manifeſt, on purpoſe
deſtroy the Works of the Devil, 1 *Joh.* 3.8. with *Heb.*2.14. and thus alſo is it
...ke teſtified of his *being ſent into the World, not to condemn the World, but that the*
rld through Him might be ſaved, Joh.3.17. and therefore he claims it accordingly
...d ſaith, *All Souls are mine*, Ezek. 18.4. how willing may he be therefore, that
...t or laſt all may come to the Knowledg of the Truth, and Repentance, and that
...y may thus actually in effect, all be ſaved, 1 *Tim.* 2.4. 2 *Pet.* 3.9. alſo Chriſt
...aid to be *the Saviour of all Men*, 1 Tim. 4.10. and he thus giving himſelf, is ſaid
...*e a Ranſom for all*, 2 Pet. 3.9. as alſo *he is the Propitiation for the Sins of the*
...*le World*, 1 Joh. 2.2.

And thus it may be herewith alſo farther ſuppoſed that Chriſt did actually feel
undergo, for all fallen Mankind, all that Death, all thoſe Deaths in the ſeveral
...ds of them, which were threatned againſt Sin and Sinners, even the whole
full Wrath of God due to Sin, even the very Torments, as ſome apprehend,

of

of Hell; or elſe, that however his Soul was ſorrowful unto Death, wherein he might and did undergoe the ſorrows of Death and Hell, as *Gen.* 2. 17. & 3. 15. with *Pſal.* 18.5,6. *Mat.* 26.38. *Mark* 14.34. *Luke* 22.44. *Act.* 2. 31. *Gal.* 3.10,13. 1 *Cor.* 15.22. 2 *Sam.* 22.5,6. and *Pſal.* 19.4,5.

Neither is the Everlaſtingneſs of the Torments to be ſuffered in *Hell*, as ſome ſuppoſe, or in the Lake of Fire, any part of the Penalty threatned by way of Satisfaction to infinite Juſtice. For ſo, God's infinite Juſtice could never be fully ſatisfied, no not by the endleſs Torments of the Damned, if they were to be endleſs; for more and more Juſtice would ſtill call for further Satisfaction, which meer Man can never fully ſatisfy, by all his Sufferings; but rather, that full Satisfaction was an Effect of ſomewhat annext to infinite Juſtice, the Puniſhment it ſelf in the whole of it, being not endurable by any meer guilty Creature; and thus the long-laſtingneſs of the Torment in *Hell* hath no place, where that which is full Puniſhment for Sin, is actually born, and fully ſatisfied, as that was which was performed in and by Chriſt, ſo that henceforth on this account no Man therefore was or now is, or ſhall be tormented in *Hell*, for want of a Remedy, but only for rejecting the one only Remedy, *Heb.* 2. 3. Such things which may be well proved and cleared by Scripture, may help to a right Determination in the Caſe. For Chriſt's Kingdom is that which is age-wiſe, 2 *Pet.* 1. 11. and yet not of this World, *John* 18. 36. and muſt at laſt have an end, 1 *Cor.* 15. 24. and yet then firſt bring forth Judgment unto Victory, in the moment when that which is perfect ſhall come, *Matth.* 12. 20. with 1 *Cor.* 13.10. after all its encreaſe, *Iſa.* 9.7. that corruption ſhall thus in a moment, at laſt, put on incorruption, 1 *Cor.* 15. 51, 52, *&c.* and the Triumph be then accordingly, *ver.* 54,55,56. with *ver.* 57. and thus ſhall Chriſt reign, till he make all his Enemies his Foot-ſtool, *ver.* 24, 26. he exerciſing, doing, or executing all his victorious Judgment, *John* 5. 22, 27. in humane nature, and to the eſpecial honour of his Saints in this World, *Pſal.* 149. laſt; that when God's Judgments ſhall be thus in the Earth, the Inhabitants (not of the Earth only, but) of the World may learn Righteouſneſs, *Iſa.* 26.9. and thus Chriſt be glorified and admired in his moſt believing Saints, 2 *Theſſ.* 1, 10. to the benefit of all Creatures every where, as *Rev.* 5. 10, 14.

Arg. 4. I argue the like hereto, from the never-failing all-efficiency, which in the irreſiſtible and effectual application of Chriſt's Univerſal Redemption, is moſt manifeſtly the very Office and proper Work of the Holy Spirit. For this Holy Spirit, who is one with the Father and Son in his teſtimony, 1 *John* 5. 7. being *aiônian*, or *agewiſe*, as well as Chriſt's Kingdom is *aiônian*, *Heb.* 9.14. with 2 *Pet.* 1. 11. How is the Spirit alike judicial alſo with the Son in its changing and renewing Work, on all, how diverſly ſoever, *Iſa.* 4. 4. with 1 *Cor.* 15. 51. and with *Ezek.* 17. 24. and being already given to this very purpoſe, in way of Earneſt, and firſt Fruits, 2 *Cor.* 1. 22. *Rom.* 8. 23. and why? but in order to the reſidue of the Spirit, that it may bring in the reſidue of Men, after *Iſrael*'s Reſtitution, *Mal.* 2. 15. *Rom.* 11. 32, 15. with *Acts* 15. 16, 17. in a transforming way changing,

all

by degrees, in their Light, Life, and Liberty, 2 Cor. 3.17, 18. with
Prov. 4. 18. 1 Cor. 13. 10. till that all ſhall at ſuch a perfect day have the benefit thereof accordingly, in ſeeing by this revealing Spirit, all that the Father hath, to become the Glory of the Son, who is the Age-wiſe Lord, *Heb.* 11.40. 1 *Cor.* 15.51. with *Chap.* 2.9,10,11. *Iſa.* 40.5. *Joh.* 16.14,15. 1 *Joh* 3.2. and how univerſal, on all fleſh, ſhall this effuſion of the Spirit be, *Joel* 2.28. and that to an anſwerable univerſal effect of the Spirit, in and on all Fleſh, *Iſa.* 40.5. and that after foregoing Judgment and Tribulation, *Joel* 2.28. with *v.* 18,&c. and with *Mat.* 24.22. (Gr.) with *Iſa.* 40. *v.* 7,6,5. *Hab.* 3.2.

Arg. 5. This I might largely argue alſo (if I had ſpace here) from the capacity and expectation of the humane Nature and Rational being in all Mankind, in the which is a hope that is *aiωnian* or *age-wiſe*, *Tit.* 1. *v.* 2. beg. alike with ſuch things, as *Heb.* 6.2. *Mark* 3. 29, &c. which ſeems to good purpoſe, to reach the very Creature it ſelf indefinitely, without exception, and that with, and from the very now firſt ſuffering Saints, *Rom.* 8.20,21,22,23,24,25. and therefore the Goſpel to be Goſpel ſo univerſally preacht, as *Mat.* 28.18,19. with *Mark* 16.15,16. in all the World, to every Creature, as with a regard had therein to every Creature, and that in order to put us therefore upon an abounding in the Work of the Lord, as 1 *Cor.* 15.58. having our Senſes exerciſed ſo well, to diſcern between Good and Evil, in ſuch ſoundneſs of Principles, as may conduce to the going on to Perfection, *Heb.* 5. lat. with *Chap.* 6. beg. and therefore the Goſpel of Chriſt's Kingdom ſometimes is hinted at as alike *aiωnian* with his Kingdom it ſelf, as *Rev.* 14. 6. *Matth.* 24. 13,14. with 2 *Pet.* 1.11. and is not in vain ſo called *aiωnian*.

Arg. 6. I argue it from the New Covenant, about the New Creation that is to be eſtabliſhed, thorow and by means of, and upon the taking away of the firſt old Covenant, *Jer.* 31.31,&c. *Heb.* 8. 8, &c. *Heb.* 10.9. and that unto the making, not only of a new Heaven and Ear h according to Promiſe, 2 *Pet.* 3.13. *Rev.* 21.1. but to the making of all Things new, *v.* 5. So that God cauſing ſo great a ſhaking, as well in Heaven as in Earth, moſt remarkably: Why is there ſo great a ſhaking, [thereby to remove that which is ſhaken] but in order to eſtabliſh that which cannot be ſhaken, that that may remain in the room and ſtead of that, which being ſhaken, is to give place, and to be no more, and all this for encouragement to ſerve God acceptably and aright, *Heb.* 12.26,27,28,29. And therefore it is all ſpoken of, as aſſuredly as if already done, how that with reſpect had to the New Creature in Chriſt, all old Things are done away, and all Things become New, 2 *Cor.* 5. 17, 18.

Therefore if the firſt old decayed World, and this corrupt Creation-ſtate of things ſhall be but near an hundred ſuch Generations, as *Pſal.* 90. *v.* 10. or according to the ſeven days of its Creation-week, *Gen.* 1*ſt*, 2*d*, 3*d*, Chapters, with 2 *Pet.* 5.8. Yet there are a thouſand Generations mentioned *Pſal.* 105.8. 1 *Chron.* 16.15. *Deut.* 7.9. with *Exod.* 20. 6. and do they not hint out the Son's ſpecial Generation, proper to the New Creation and Covenant, of which his Kingdom ſhall in particular

eſpecially

especially consist? And which of these thousand Generations shall be less than a thousand Years? For did not *Methuselah*, in a World destroyed, live near a thousand Years? which may have something of Type in it, there being to be a Season wherein a hundred Years shall be but an Infants Age, *Isa.* 65.20. And at the latter end of this World, when the Beast and False Prophet shall suffer, shall not the suffering Saints reign then a thousand Years, *Rev.* 19. lat. with *Rev.* 20. 4? And is not all this something to intimate, that Christ's Age-wise special Kingdom, in Type and Antitype both, shall be more than a thousand thousand Years? And in all this time, and at the end of it, such as at the last Change, shall not Judgment, for and in the behalf of Incorruption, be indeed victorious: as 1 *Cor.* 15. 51, &c. with *Matth.* 12. 20. that there may be a deliverance out of the hands of all Enemies, *Luke* 1. 74. and there be then also no more curse, *Rev.* 22. 3. but Sin it self, or Sins be made an end of, *Dan.* 9. 24. and so the very inferior Creature also be no more made Subject to the vanity which it is at present groaning under, *Rom.* 8. 21, 22?

Arg. 7. Lastly, I argue it from the final destruction of Death, the Gulph, Hell it self, and the very Abyss or Deep, which is become the special place of the great Leviathan, spoken of as the Dragon in the Sea. For what though gradual Death was threatned, *Gen.* 2. 17. (*Heb.*) yet this shall not prevent Death, the last Enemy, 1 *Cor.* 15. 26. but this second Death at last, after all the time of the first Death and *Hell*, before the last Judgment unaccomplished and unfixt, shall become Death to the very last change of all Creatures, 1 *Cor.* 15. 51. with *Rom.* 8. 21. even till then a Death of Deaths, a Hell-death, the Death of Hell, made up of the two special Ingredients; the one Ingredient of and from that of the former first Death, and of and from the other this of *Hell*, as it was before unfixed, as if then formerly it had been in the Air, and Sea, or Abysse, rather than in *Gehenna*, or the Lake of Fire and Brimstone on Earth, in that which is in respect of the Holy City and its Appurtenances, called the *without*, Rev. 22. 15. And how is this place of outward and utter darkness decyphered or denoted, in its Type or Antitype, as before, but as 1 *Cor.* 15. 26. *Rev.* 1. 18, & 2. 11. & 20. 1, 10, 14. & 12. 8. *Ezek.* 28. 10. & 32. 21. 24–32. & 18. 23. & 33. 11. with 1 *Job.* 5. 16, 17. and the like.

But yet shall it not however be a Death, as great and long a Death and as long as it is, and shall endure, that shall be final and destroyed? And therefore shall there not be a season, when the Sea it self shall be no more, and that as [illegible] end, as an earnest of a full issue, to what results from thence, which is therefore the more considerable, according to *Isa.* 27. 1, *&c.* with the end of the former Chapter, and with *Isa.* 57. 20, 21. and so with *Rev.* 13. 1. & 11. 7. & 17. 8. & 20. 1, 3. & 9. 1, 2, 11. *Luke* 8. 31. *Rom.* 10. 7. *Deut.* 30. 12. and the like. And therefore shall not all this be that which Christ hath not in vain triumphed against, *Hos.* 13. 14. speaking then so long ago to this purpose; From the hand of *Sheol* will I free them, from *Death* I, saith the LORD Christ, (who by consanguinity and propinquity, have a Right, Authority, and Power thereunto) will redeem them: I will be thy killing Pestilence, O Death: I will be thy exterminating Excision, O *Sheol*

hat is, O thou gulf of *Hell!*) Repentance (as to this thus determination
f all the Ages, and all the Generations thereof, in victory againſt Hell-death,)
all be hidden from mine eyes. Neither doth the New Teſtament diſagree from
is, in 1 *Cor.*15.54,55,56, with 57. Where the Apoſtle doth triumph, firſt, in the
eneral, againſt Death, *ver.* 54 end, and then more eſpecially make a more par-
cular Triumph; 1. Againſt Death's great ſharpneſs, as quite enervated, *ver.* 55
eginning; and then, 2ly. againſt *Hades*, *v.*55, latter end, which doth more pro-
rly ſignify *Hell* than the *Grave*, as *Pſal.* 16.10. For who would not conceive the
oul here in this of the *Pſalmiſt*, to be diſtinct from the Fleſh, in the former verſe;
nd if then the Fleſh may be underſtood of the Body in the Grave, where bodily
orruption is uſually ſuffered, how can the Soul be underſtood but of the incor-
uptible part of Chriſt's Humanity, even of his inward man elſewhere? For, did not
is Soul continue elſewhere ſeparate from his Body all the time his Fleſh or Body
as in the Grave? Surely his Fleſh, or Body and Soul, may not both of them be
hought to have their being and abode, after his Death till his Reſurrection, in the
ame place, till the very hour of his Reſurrection, or the third day. But this will ap-
ear more evidently from the following 56th verſe, where Sin, as the cauſe moſtly
nd principally of *Hell's* Victory, is therefore moſt directly triumphed againſt, and
hat as to its Sting, which is not without torment, whereas the Fleſh or Body hath
o torment at all, or ſenſible ſuffering in the Grave. Nay, there alſo in that ſame
erſe, the Law it ſelf, that of Nature, and of the firſt Covenant broken, yea and of
oth Covenants not continued in, or of what ever is Law, and is tranſgreſſed, and
ecome any way the ſtrength of Sin, is here explicated, and that alſo under this
ead of Triumph, which is the Triumph that is here made againſt all the greateſt
nd moſt powerful Enemies of the Creature, and therefore againſt *Hell it ſelf*, as an
nemy, that all will confeſs doth laſt longer than the firſt Death, and alſo than the
rave; and that is that which doth take in all Deads, otherwiſe than the Grave
oth. This therefore is that which is concluded on in v.57. that which is *to nikos*,
r *cat'exochen*, that which is the Victory, as the whole and full Victory through our
ord Jeſus; only my Preparatory Sheet will now admit no more but the following

APPENDIX.

THis is but a ſmall taſte to begin with, and peradventure *oppoſition* may follow
it [illegible] ſo, the hope, under God in Chriſt, is, That a few choſen may
ſtand by ſeaſonable Truth, and by a favourer of it, ſometime under more Soul-
treſs, whence ſtill a ſufferer in Body, by Wind and otherwiſe, and from whom
o the value of hundreds, or nearer thouſands of pounds may have ſlipt, with-
ut the diſcouraging him from his Studies in Scripture-Prophecies, whereon this
heet is founded, and which may therefore be willingly attended with progreſs,
there ſhall be occaſion, if he may be thereunto encouraged, and his Family-
oncernments may not be ſo over-look'd, that enforcing Neceſſ[illegible] ſhould there-
nto diſenable him.

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